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A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXVIII SUMMER, 1957 NO. 3

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Published by the American Congregation of the Society of Saint John the Evangelist, at the four seasons

The Society of Saint John the Evangelist is a Religious Community of Mission Priests and Brothers, serving the world-wide Anglican Communion in the United States, Canada, England, India, South Africa, Japan and the Bahamas.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

EXCHANGE PUBLICATIONS and books for review should be sent to the Reverend Father Editor, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

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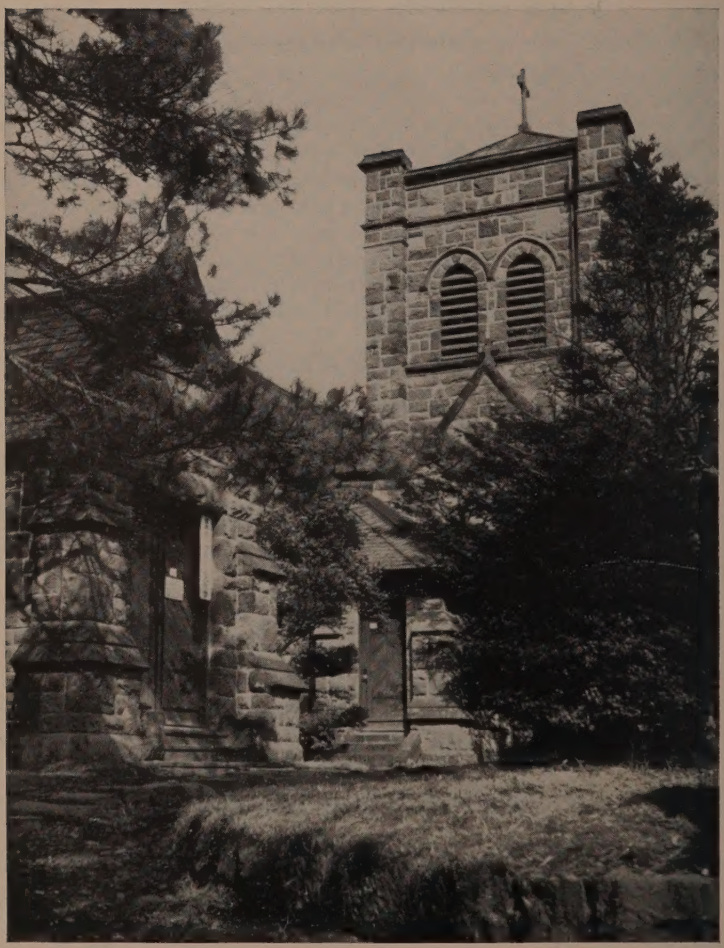

Church of the Transfiguration, Nikko, Japan

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NIKKO: THE LITTLE CHURCH AMONG THE SHRINES AND TEMPLES

Brother Paul, OBL. I.W.

NIKKO, ninety miles north of Tokyo, is exceptionally beautiful with its timbered hills that rise abruptly from the fertile plain. They are high enough to be cloud-capped, wild enough to be haunted by the gods, yet easy of access so that men in multitudes may come, admire and worship. It happens that the hill facing the main approach from the plain has its lower slopes of the right grade and surface to make an ideal site for temple or shrine.

It was in the sixth century that Buddhism came to Japan, giving this intelligent people the means of reading, writing, weaving, pottery making, metal casting, brewing and silk-worm rearing together with the wideness of its religious teaching that sooths the stresses in men's hearts. This literary and religious invasion stimulated the Japanese into developing a high culture of their own after the Chinese model.

The first Buddhist temple was built at Nikko in the ninth century. Its buildings still exist there in full use, the largest being the largest wooden structure in the neighborhood. It shelters three ninth century gilt images, each over twenty-seven feet high. They are personalized aspects of divinity: — the aspect of universal mercy in the form of a woman with a thousand arms; the aspect of a personal saviour in the form of the earthly Buddha; and the aspect of mercy towards animals, shown as a woman with a horse's head decorating the crown. The temple is 84 feet high, 112 feet long and 70 feet high, apparently the same as it was over a thousand years ago. The temple area comprises many other buildings, all fine works of art; a great bronze bell that still booms at every daylight hour; and two ancient gardens, adorned with water, bridges, evergreen trees, bushes and stone lanterns, which keeps its beauty month in and month out, unlike a Western garden that depends on the ever varying charm and color of its flowers.

There is a second Buddhist temple eleven miles away, high up on the shores of the mountain Lake Chuzenji. The present building was built in the present century after a disastrous land slide had de-

stroyed the old one. It shelters an eighth-century image of the thousand-armed goddess of mercy — Kwannon. It was hewn by the Priest Shodo from one great tree trunk, and the image stands fifteen feet high. It is remarkable in appearance, as the surface has not been touched since it was made (presumably it has sometimes been dusted!) so that the hoary deposit on its plain wood surface is astonishing. This is evidence of age that all can see. Before the modern zig-zag motor road was built, or the cable car constructed that now enables pilgrims and visitors to reach this high place in the mountains; the last five miles could be covered on foot only, the path being too steep for horses. Even to-day the village is called "Horse Turn-back" that marks the beginning of this way. Thus all the material for the shrine and the temple up here had to be carried on men's backs, except, of course, the timber.

There is a three hundred and fifty feet deep waterfall, the only outlet for the lake water. The lake, waterfall and other natural wonders here are all part of the glories of Nikko.

In the course of time the Japanese elaborated their own rude animism into Shinto — the Way of the Gods — making it a nationalistic and communal cult with loyalty to one's lord (Daimyo), courage, honor, and worship of one's ancestors as the chief themes. Eight hundred years after the Buddhist temples were built on the hill at Nikko, a great Shinto Shrine was placed there higher up on the hill. It was erected to house the spirit of Tokugawa Ieyasu, the founder of the family fortunes, by his grandson, the Shogun or military dictator of Japan. His method of obtaining men and material was to compel all the lords (Daimyo) of the land to supply them at their own expense, to show their respect and reverence to the dead man. This so effectively impoverished them, that, together with certain restrictive laws, they were no longer able to fight among themselves. So this shrine marks a period of internal peace for the feud-ridden land that lasted for over two hundred years. It was this same Shogunate that kept the West out of Japan for nearly the same period — 1637 to 1863 — fifteen years before its own collapse at the Meiji Restoration.

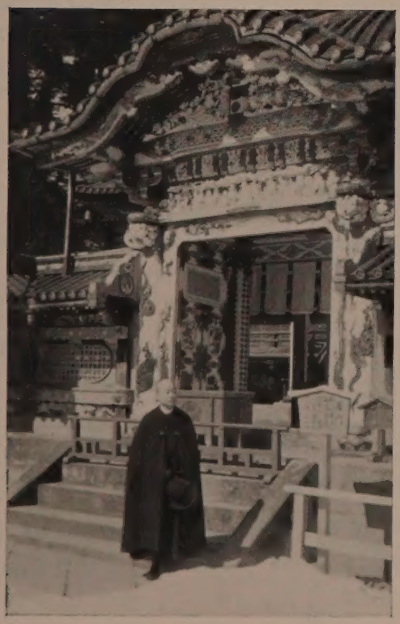
The richness and elaboration of the carvings and paintings on the exterior, and often the interior, of the many buildings of the Ieyasu

Shrine is astonishing. Six and a half acres of gold leaf — true gold hammered extremely thin — was used to reinforce the colors. There are something like twenty separate buildings composing the Shrine, connected by stone steps and balustrades: a 105 feet high Pagoda, the Entrance Gateway, the Sacred Storehouse, the Sacred Stable (where is the celebrated three-monkey carving) a covered Cistern, a Sacred Library, a Sacred Belfry, a Sacred Drum Tower, the Gate of Sunlight (Yomei mon) (the Japanese say this is the most beautiful gate in the country), Sacred Palanquin House, Sacred Dance Hall, the Upper Shrine Offices, the magnificent Chinese Gate (Kara mon) that together with a long carved and painted screen wall, guards the Main Hall and the Oratory — the innermost sacred place of the Shrine. Both externally and internally both these last structures reach the limit of human ingenuiy for gorgeous carvings and painting. The buildings took fifteen hundred men two years to construct and decorate, using three hundred and thirty miles of timber planking.

Yet the greatest single effort to enhance the beauty of the sacred edifice was achieved by a different method from manual dexterity. The lord (daimyo) who was entrusted with the supervision during the building operations must have been chosen for his honesty and artistic sensitiveness. Instead of giving money and men he caused to be planted a vast number of the beautiful Japanese cedar (Cryptomeria) trees, making three thirty mile long avenues leading to the Shrine. He planted them also closely round the Shrine buildings. This labour took twenty years to complete. The trees are cousins to the grand Redwood trees of California, having the same stately straight heavenward-reaching growth. The wood is dull red with a fragrant odour, slow-growing, evergreen; the leaves are small and sweet-smelling. A single tree is an ennobling sight, gracious in its strong straight perfection. But a multitude of them is one of the most inspiring sights found among growing things. Even if one is not charmed by the Shrine, the natural beauty of the scene, with the little singing streams among the groves of splendid trees cannot fail to delight.

Eighty-three years before the completion of the Shrine, Francis Xavier came to Japan. His teaching was listened to with respect and interest, soon many Japanese were baptized. The few Portugese, Dutch, Spanish and English ships that visited the country to trade

IEYASU MAUSOLEUM (Yomei Mon in left background)



FATHER SAKURAI, S.S.J.E.
IN FRONT OF THE
KARA MON
(Ieyasu Mausoleum)

brought invaluable new knowledge. It gave an impetus to the nation as can be seen reflected in their literature. Medicine, astronomy, mechanical science were especially valuable. However the foreigners came to be feared and suspected as enemies to the land; and Christianity as their tool was violently suppressed. All ports were closed to foreigners in 1637, three years after the completion of the Nikko Shrine.

Two hundred and seventeen years later four ports were opened to the Westerners — Yokohama, Kobe, Nagasaki and Niigata. Missionaries from England and America came, but they could not move outside the ports and no Japanese dared become a Christian on pain of death, as the old anti-Christian Edicts were still in force. After 1873 Japanese Christians had not to fear the law but only social ostracism — as may well happen today. The Edict against the Faith was not repealed until 1889.

One of the most effective methods of demonstrating Christianity in this land is by means of schools. This was soon realized, and American Episcopal missionaries opened St. Paul's school for boys, and St. Margaret's School for girls in 1878, both in Tokyo. It is one of those striking coincidences that Miss Pittman, the Head Mistress of St. Margaret's should marry Mr. James Gardiner, who became the Principal of St. Paul's School in 1880. He was an American lay missionary, continuing to be Principal until 1891. In the meantime St. Paul's had become a College, but it was not until 1911 it was raised to the status of a University.

Up to 1889 passports granted foreigners did not allow evangelization in the country — only travel for "health or scientific reasons". However Mr. Gardiner's family passport in 1885 — four years before the edict against Christianity was repealed — allowed him to live in the cooler hills during the torrid summer heat in Tokyo. In 1885 he rented a priest's house in the precincts of the ancient Buddhist temple at Nikko. Being a devout churchman, it was his custom to read Morning and Evening Prayer with his family when they were unable to go to church. These domestic services were the first Christian acts of worship to take place at Nikko.

He and his family were delighted with the beauty and coolness of the place, coming back year after year; although the railway did

not reach the village until 1890. They had to leave the train at Utsonomiya, take horse-carriages and drive up the Cyptomeria avenue planted two hundred years previously for the benefit of pilgrims to Nikko. Mr. Gardiner continued to rent the same house, and during the summer of 1889 he entertained for a week-end, the Rev. Phillips Brooks and the Rev. William Neilson McVickar, both later to become Bishops in the American church. The former preached the sermon while the latter read the services on the veranda of the Gardiner home.*

Another American family that loved Nikko for the summer months were the McKims. John McKim had come out to Japan as a Missionary in 1879 and had been elected Bishop of Tokyo in 1893. The diocese then compromised the whole area northeast of Tokyo, as far as Aomori in the north. It was later divided into the three dioceses of Tokyo, North Kwanto and Tohoku. Naturally the Americans at Nikko would have liked a church but it would be costly for only a few people for a short time each year. Finally after fifteen years in 1899 a small wooden structure was built further along but actually on the same hill side where rose the famous Buddhist Temple and the Shinto Shrines and Tokugawa mausolea. This church was served by various American missionary priests who came to Nikko for their summer vacations there.

Eventually a few local Japanese attracted to the services of the church asked that a Japanese-speaking priest might be sent to them. Bishop McKim asked the priest at nearby Utsonomiya to go there every Sunday afternoon to do what instructing and visiting he could in a short time.

It being impossible for a full time priest to live at Nikko, a Lady Missionary, Miss Irene Mann, was sent there. She spoke Japanese and was of great help to the visiting priest. An enthusiastic worker and, with the help of Mr. Gardiner, a qualified architect, she started to collect funds for a permanent stone church. It took her fourteen years, but in 1914 the cornerstone was laid by the

*When the present stone church was built in 1916, the lectern was dedicated to the memory of Bishop McVicar, and the pulpit in memory of Bishop Phillips Brooks.

Bishop, and the building consecrated two years later. It is a solid granite edifice in plain English Gothic style, as great a contrast to the Temple and Shrine on the hill as could well be imagined. The English-speaking churchmen called it the "Church of the Transfiguration"; but this is difficult to put into Japanese, so they call it the "Church of the True Light". In the spring of the following year, a young Japanese catechist was appointed by the Bishop to work with Miss Mann, and the old church building was converted into the first kindergarten in Nikko.

In the first few years after the new church was built, the work among Japanese was reported hopeful, and then it was said that to convert the town people was almost impossible on account of the influence of the Temple-Shrine. The Christians in Nikko were not natives of the place and they did not stay long in the town. Various Protestant bodies tried hard to convert the people and gave up their endeavor after a few years' trial. Only the Episcopal Church carried on the work. However, several catechists appointed for Nikko were greatly discouraged by the fruitlessness of their labours. It was not until 1932 that the Bishop appointed the Rev. Mr. Katada as a permanent resident Priest for Nikko. The work spread a little into the neighbouring district, but the times were too disturbed with the Jingoistic attitude of the Japanese Government against Christianity to make progress possible. Then in 1941 came the Second World War, and the Nippon Sei Ko Kwai was officially suppressed. The Priest lost his stipend. having to take secular work; and the church and kindergarten were closed. For a time the church building was used as a store house by the Japanese Navy. Mr. Katada joined the Government sponsored "Union Church". After the War he was received back into the Episcopal Church, but he no longer felt he could undertake the priestly work. Further, most of the congregation had been dispersed. However, the Bishop sent a Priest once a month to provide the necessary Sacraments to the few Christians remaining. The Rev. Mr. Katada used to say that he had worked hard in Nikko for twenty-years without much result, and he would be very much surprised if any Priest could do any better than he did. Certainly the time for missionary work was not ripe.

In 1948, circumstances allowed the Gardiner and McKim families to return to Japan to enjoy Nikko once more. Only Miss Earnestine

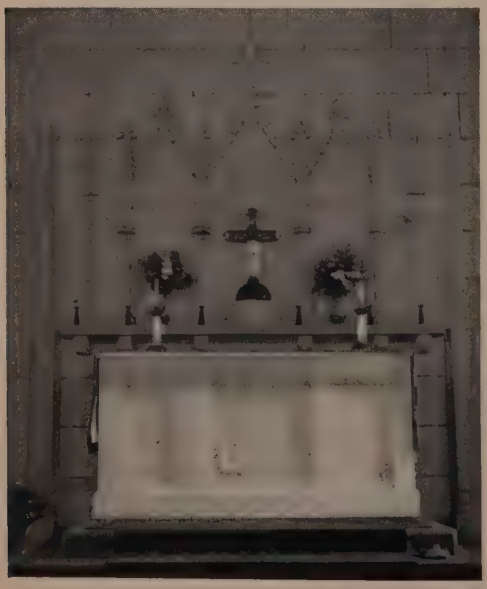
Nikko: The Little Church Among the Shrines and Temples

Gardiner represented her family, and Miss Nellie McKim the deceased Bishop's. Miss Gardiner regained her summer cottage, and Miss McKim rented a house in Nikko that summer. They went round about the district, trying to trace Christian families and individuals. Miss Gardiner found an old friend in the person of an ex-nurse from St. Luke's Hospital, Tokyo, whom she knew because she had worked in that Hospital as Hostess. Miss McKim discovered former kindergarten children whom she had taught before the War. The ladies worked together inviting children for instruction. They obtained the service of a Japanese Chaplain from St. Paul's University for the month of August. The resulting interest among the local Japanese was so impressive that these two American ladies realized that a permanent Priest was needed, but the Bishop told them none were available. Then Miss McKim recalled that the Cowley Fathers' Monastery at Oyama was only two hours by train from Nikko. She thought perhaps that one of the Fathers might be able to come over. She went to the Bishop, and Father Sakurai, S.S.J.E. was appointed Vicar,* and arranged to come over twice a month, staying from Saturday until Sunday afternoon.

He began his new duties in September, 1948. He found the roof of the church was leaking, the floor of the Sanctuary was dangerous, and the floor of the nave was filthy — no water, heating or electric light. The building had been neglected for over ten years. He had first to raise money for roof repairs. He succeeded in this, although the local people were poor, hardly able to raise the small sum necessary for his travelling expenses, and the Diocese had no money for his stipend. From the start, he planned a single service on Sunday morning for everybody, a "Family Eucharist" adopting the Missa de Angelis into Japanese. On the Sundays when he did not visit Nikko, he sent instructions on the Christian religion to be read by a vestryman who conducted a simple Service. The need of a

*When Fr. Sakurai graduated from the Seminary in Tokyo in 1923, Bishop McKim was considering appointing him for Nikko. However, the Bishop changed his mind and sent the young man to Koriyama to work under his son, the Rev. John Cole McKim. Through Fr. McKim the young Japanese heard about the Cowley Fathers, and at his recommendation Fr. Sakurai came to Cambridge, Mass., in September, 1925, to test his vocation to the Religious Life. It was a strange coincidence that he was finally sent to Nikko.

Baptismal Group at Nikko (August 6, 1950)
Miss Gardiner, Miss Nellie McKim & Fr. Sakurai in rear.



High Altar
Church of the Transfiguration, Nikko

new parish hall was felt, as the wooden buildings used for the kindergarten and vicarage had been burnt down two years before. This was a heavier task, and by 1954, only one fourth had been collected. In 1955, the first unit of the parish hall was erected.

In the first five years of the Father's vicarage eighty-three persons were baptized, and he received two from the Methodists. His method of converting the district was to make every member of the congregation missionary-hearted, urging them to bring their friends to church. He saw to it that everybody did some work for the Church, social or practical.

Miss Nellie McKim had been appointed Lady Missionary — adding this to her duties at Shimodate where she lived — and visited Nikko once a month. She had been in charge of the kindergarten in Nikko before the War, and was invaluable for her work among women and children. Whenever Miss Earnestine Gardiner was in Nikko, she played the small harmonium in the church, while Miss McKim led the choir, having a fine clear voice to lead the congregation.

Father Sakurai had to give up his work in Nikko on May 1st 1954, owing to his visit to the United States, Canada and England. Father Haratani, S.S.J.E. who had been professed at the Mother House of the American Congregation of the Society at Cambridge, Massachusetts, in May, 1953 took over the work in Nikko. During the previous year, about one fourth of the Nikko congregation had moved into Tokyo and other places, and numbers became small. The new Vicar worked hard to strengthen the Mission. Unfortunately he had a severe attack of asthma in the autumn of 1955, while visiting Nikko, and had to enter a hospital. Father Sakurai was therefore reappointed to Nikko and has resumed his visits there every two weeks.

Being close to the Temples and Shrines, the little church in Nikko has many visitors. One of the least expected were the party who came in the spring of 1954 from the Board of Trade at Vancouver. It was on Easter morning, and unfortunately the Vicar's visit was scheduled on Low Sunday that year. So they asked permission to read Morning Prayer in the church themselves. When they returned to Canada, they sent an offering of a hundred and twenty dollars towards the new parish hall.

RITES AND CEREMONIES

By Father Palmer, S.S.J.E.

THE rite is made up of the words of a service, the ceremonies are the actions which accompany the rite. Ritual is a matter of the words, ceremonial of the actions. It was not unnatural since the ceremonial traditions of the Anglican Communion had more than once been upset or broken by events in history, that in restoring the beauty of worship we should have looked to a living tradition — and that the tradition of another western rite descended from the same older rites as our own. A century ago the Roman rite seemed stable and forever fixed, and more and more we borrowed from it; not only ceremonies, but also words of the ritual. But what is to happen now? The Roman Church is engaged on a very thorough and radical revision of her rites, and that is bound to lead to as thorough a revision of her ceremonies. She has a band of learned liturgists engaged in this work, who are carefully scrutinizing her liturgy with a critical eye, and recommending that the rites be made to express in better proportion, and in a more logical way, the devotion of God's people. Are we to wait until Rome completes this work, and then try to fit the new ritual and ceremonial clothes to our Prayer Book rites?

What did we do before? We took the Missal of Pius V and we tried to parallel with it the similar parts of our Prayer Book rite, and then to clothe our Prayer Book rite with the ceremonial of the Pian Missal. So anxious were we to make the two rites correspond, that we went to great and sometimes absurd lengths to fit the smallest details of the Roman ceremonials to our service. The Pian rite and the Prayer Book rite are both good. Each has a beauty of its own. But like two lovely women they do not bulge at exactly the same spots, nor to the same degree; so that the clothes of the one do not necessarily become the other! We also overlooked the fact that there are several other variations of the Roman Rite in use in certain religious communities — Carthusian, Cistersian, Carmelite, Dominican — and also such local rites as those of Lyons and Braga, as well as such related rites as that of Milan; and then there are the many old dead rites such as Sarum, York, and dozens of others. These were all basically the Roman rite; but in details, and more still in the ceremonial used with them, they differ from the Missal of Pius V. It is to these old western rites that the Roman

liturgists are now looking for guidance in revising the Missal and other liturgical books.

These other western rites differed from the Pian rite chiefly at three places — the introduction, the offertory, and the communion and final dismissal.

Surely we ought to study our rite, not with a view to making it fit exactly into the Pian mold, but rather with a view to understanding the meaning of each part and its function within the whole rite. Then the ceremonial should be a worthy clothing of the rite, and the clothes should fit neatly, and in such a way as to make the logical progression of the holy Action clear.

High Mass is the norm of a rite; although Low Mass, or a sung Low Mass, is the form most in use. There are several illogical pieces of ceremonial in Low Mass as we commonly have it. They come from a certain slackness. For instance, at High Mass the Sacred Vessels are not placed on the Altar until the part of the service where they are needed is reached — the Offertory. The first part of the service as far as the Gospel and Creed is the old *Synaxis* or service of the Word of God and Prayer. The Eucharist proper — the *Anaphora* — begins at the Offertory. Yet at Low Mass the vessels are placed on the Altar and the corporal is spread before the service proper begins. Years ago High Churchmen used to complain of their Low Church brethren that they had no credence tables, and placed the Bread and Wine on the Altar before the service began, and so vitiated the Offertory action. Yet what did we soon do ourselves? We placed the Holy Vessels with the priest's host on the Altar long before the Offertory. What really constitutes the offering of the Bread and Cup to God is the placing of them on the mensa — the Lord's Table. Whatever is placed there belongs to the Lord. It is the act of placing the elements there which is the offering — not the suitable words which accompany the act. The Eucharist is an action rather than a set of words to be said. Our Lord said "Do this" not "Say this". This is just one instance of illogical ceremonial.

The Roman liturgists are looking very critically at the so-called Preparation (Psalm 43, etc.) which was originally the Vestry prayer, and seems to have got into the Church itself because so frequently

vestries were absent, or too small, so that the priest vested at the Altar. This preparation has pushed the true Introit out of place; so that it is now said, not to accompany the entrance of the ministers, but at a later point. The same liturgical scholars are also looking very critically at the communion devotions of the people, which are those for the sick — imported into the rite when communion was given from the tabernacle instead of from the Sacrament consecrated at the Mass. They are looking critically at the Last Gospel, and every thing which follows the Blessing. The piling up of prayers at the Offertory in the Pian Missal, so that the elements are offered over and over again, is leading them to look at simpler forms of this old Western Rite such as that of the Carthusians and of other religious orders, in which there are far fewer prayers at this point.

It would be rather absurd if we should find that in a few years Anglo-Catholic parishes are the last places where the Pian ceremonial is in use; and that it has been applied not to the Pian rite, but to that of the Prayer Book. We are liturgically better equipped now to do a job on the ceremonial of the Anglican rites. It should not be left to enthusiastic individuals to adapt our ceremonies, and to add to our rites, and that sometimes with poor translations. This ought to be done by a band of scholars, not only of liturgy, but of dogmatics and of English prose.

A HISTORY OF THE AMERICAN CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

By Father Smith, S.S.J.E.

(*Continued*)

XV. Father Hall Meets Dr. Brooks

In the fifteen years since his arrival in the United States, Father Hall had become more and more of an American. He is reputed to have spoken of himself as English by birth but American by choice. He began, furthermore, to play an increasingly important role in the life and work of the Episcopal Church. In October of 1881 he had been invited to write an article on Prayer Book revision for the *American Church Review* in which he made suggestions in the way of liturgical enrichment. It is worthy of note that practically every one of his proposals was ultimately carried into effect in our *Book of Common Prayer.*

In 1888 Father Hall journeyed to Nova Scotia to attend the Consecration of the Reverend F. Courtney, who had been the incumbent of Saint Paul's, Boston. Father Hall's travelling companion on this trip was Dr. Phillips Brooks, the Rector of Trinity Church, Boston. Thus began what was to become a warm friendship. On his return from Nova Scotia Phillips Brooks commented to William Lawrence, then Dean of the Episcopal Theological School, Cambridge,

> "I saw a good deal of Father Hall, and we had talks together. I like him. Of course, he is radically English, and when he came to explain his ideas upon Holy Communion, he talked in a language which I really could not understand."

But differences of nationality or theological opinion were never to stand as a barrier between these two men.

Another indication of the growing admiration with which Father Hall was being viewed became evident on May 23rd, 1889. Though at the time Father Hall was being hospitalized in the Massachusetts General Hospital, Boston, he was elected as the fourth of the clerical delegates to represent the Diocese of Massachusetts in the General Convention to be held in St. George's Church, New York City,

in October of that year. This was to be the first of thirteen General Conventions of which Arthur Hall was to be a member. In April of 1890 Father Hall was elected a member of the Standing Committee of the Diocese of Massachusetts. He had already been invited to become a member of the Clerical Club. To be cognizant of the popularity which the Father was gaining at this time is to understand better the hue and cry which was heard in the year 1892. Evaluating the over-all picture of the esteem with which Father Hall was held, Richardson says,

> "To those who know the temper of Massachusetts in those days this represents a triumph of personal character and influence which is very unusual."

XVI. Troubled Waters in Philadelphia and Johnstown

While Father Hall was fitting more and more happily into the Episcopal Church, another Father was beginning to draw away from it; away, indeed, from Anglicanism as a whole. That Father was Basil William Maturin. Father Maturin entered upon a stage of perplexity and doubt concerning the Anglican position as contrasted with the claims of Roman Catholicism. This frame of mind naturally rendered his presence at St. Clement's so undesirable that the Father was ordered to return to Cowley in 1888. This summons was willingly obeyed, and in the following year he was sent out to Capetown. After a stay there of approximately six months he returned to England, still haunted by the Roman question. He once wrote,

> "I can say without exaggeration that the question was never out of my mind for an hour while I was awake for ten years or more."

After much deliberation and mental anguish Father Maturin finally made his submission to the Roman Church on March 5th, 1897. Eighteen years later (May 7th, 1915) he met his death on the ill-fated "Lusitania".

Upon Father Maturin's formal resignation of the rectorship of St. Clement's in October, 1889, Father Duncan Convers became rector. However, Father Convers was ill in England during the greater part of his rectorship, and the burden and heat of the day was borne by Father Field as priest-in-charge of the parish. For a time he was assisted by Father William Hawks Longridge. In spite

of increased parochial responsibilities Father Field found time to further the work of the Guild of the Iron Cross. On January 1st, 1889, he opened his "Iron Cross Parlor and Boys' Gymnasium" on the corner of Twenty-first and Market Streets in Philadelphia, a place that was to be a great boon to countless numbers of workingmen and boys.

Later in the year, Father Field volunteered for an even greater type of service. On Friday, May 31st, 1889, a frightful catastrophe descended upon Johnstown, Pennsylvania. Two thousand lives were lost through drowning and burning in a holocaust which followed a flood. When news of the tragedy reached Philadelphia Father Field was among the first to volunteer his services and those of members of the Guild of the Iron Cross to the Mayor of Philadelphia. Having received no reply from the Mayor's Office by Monday, June 3rd, Father Field departed for Johnstown as chaplain of the Red Cross, at the request of that organization. In a poignant letter to Father Hall dated June 9th, he wrote:

> "Ours was the second train that entered the city . . . We got out of the cars in a place nearly knee deep in mud, and walked up to headquarters; and then to the dead-house, where long lines of unclaimed bodies lay side by side . . . One of the first duties which fell to us was to assist in burying the dead . . . One lady took fifty-seven children to her house and cared for them . . . I offered to take any children unprovided for."

Brother Maynard, who joined the relief workers in Johnstown wrote,

> "Father Field is the beloved of all . . . He is looked up to (in more ways than one)* by the now leading people in Johnstown, and anything he wishes he can do. The Red Cross Society there from Miss Barton downward are very proud of their chaplain."

On the first anniversary of the flood a memorial service was conducted in Johnstown and Father Field attended, accompanied by Father Benson, who had arrived in New York on the 4th of May for a two months' visitation. In a letter to Father George Congreve dated June 3rd, Father Benson writes, concerning Johnstown,

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*Father Field was well over six feet in height.

> "Father Field is quite the *Genius loci* there. I went over with him last week to keep the anniversary of the great flood . . . The Bishop (Cortland Whitehead of the Diocese of Pittsburgh) celebrated, and recited in the Communion Office the names of all the Communicants who were known to have fallen victims to the catastrophe, nearly 200. I gave an address before the service . . . In the afternoon the whole population flocked up to the cemetery. The Bishop blessed one grave which contained the body of the late Rector (The Reverend A. Diller), then Fr. Field preached."

For several years thereafter Father Field participated in the anniversary memorial services at Johnstown.

Later in the month (June 24th) the Father Superior General (Father Benson) presided at a meeting of the Chapter of the American Province of the Society of Saint John the Evangelist, held at Saint Clement's. The Chapter was attended by the Provincial Superior (Father Hall), Father Field, and Father Longridge. Father Osborne, who had been in poor health, was at the time in Capetown, South Africa.

One matter discussed at the Chapter was the wearing of the habit out of doors. The habit of the Cowley Fathers — a black double-breasted cassock with a black girdle containing three knots worn around the waist — was a common sight in Philadelphia and Boston. As was to be expected some people liked it; others did not. One critic deprecated in print what he chose to label the "petticoat battalion" adding,

> "American sentiment does not favor clergymen in cassocks."

He narrated how Father Benson once met an Irish woman washing a Boston sidewalk. When he hesitated to pass the woman burst forth with the comment,

> "Be ye man or be ye woman, lift up your petticoat and pass on."

The critic then concluded,

> "It seems to be necessary that clergymen shall so dress that it shall not be difficult to ascertain their sex."

At the Chapter Father Hall proposed that in America it not be required that the habit be worn beyond the Society's premises. He regarded the constant use of the habit as a distinct hindrance to work and influence; and as savouring of a certain ostentation in view of the fact that no male community of the Roman Catholic Church

in America wore the habit on the street. Both Father Benson and Father Field favored the retention of the wearing of the habit at all times, and the Chapter decided that the custom would continue. Not until the Greater Chapter of 1933, nineteen years after the American Province had become an autonomous Congregation, was the Rule of Life altered, to make the wearing of the habit optional "outside of churches, and the precincts of the Society's houses" for members of the American Congregation.

A further subject discussed at this Provincial Chapter of 1890 was the matter of continuing to serve St. Clement's Church. Six years previously, at another Chapter, the question had been raised and a resolution was unanimously adopted to the effect,

> "that for the sake of the Religious Life it was desirable that we should, as soon as it could be properly effected, retire from the charge of St. Clement's Parish, in order to concentrate our members in one House, where with increased numbers the Religious Life could be strictly observed, and from which it could be possible to go forth for Missions and Retreats."

Father Hall now expressed his regret that this action had not been taken at the time of Father Maturin's resignation during the preceding October, and his feeling that the scattering of the Brethren so widely was fatal both to the life and the growth of the Society. It is a problem which has recurred frequently throughout the history of the Society in America — namely, to what extent the corporate life of the Mother House may be weakened for the sake of external good works. Father Benson deemed it impossible to leave St. Clement's at the time, and in obedience to his wish the Society continued to minister there until a new Superior General considered it wise for the Society to withdraw.

XVII. A New Superior Is Chosen at Cowley

It was during the historic Chapter of 1890 at Cowley that this new Superior General, Father Robert Lay Page, was elected, and the Father Founder of the Society, Richard Meux Benson, laid down his responsibilities as Superior. In consequence of his consecrated life of ceaseless prayer and tireless labor the Society of Saint John the Evangelist was now firmly established. In order to give his

successor in office free rein to formulate and carry out any policies of his own, Father Benson removed from the Mother House at Oxford for nine years, spending a considerable portion of that period in the United States, to the great benefit of the Society's life and work in America.

Father Hall had attended the 1890 Chapter at Cowley and had conducted the Community Retreat which preceded it. In August he returned to America on board the S.S. "Majestic". An event which occurred during this voyage is well worth narrating for it illustrates one of the characteristics of Father Hall's greatness — a sympathetic concern for all in need. One of the ship's firemen had died hideously as a result of delirium tremens. As the man was a Roman Catholic the Roman Bishop of Montana (travelling first cabin) was asked to pray for the man's soul and to bury him. On his refusal Father Hall's ministrations were requested. The Father readily consented and proceeded to the ship's hospital to pray for the departed and to speak a few pertinent words to his shipmates. The body was committed to the deep three hours later, at 1 a.m. Again Father Hall was on hand. He writes in a letter to Father Page,

> "When the time came it was a weird scene. The night pitch dark, the wind blowing very strong, the ship speeding on at 20 knots an hour. Just as the body was brought to the stern, sewed up in a sail loaded with shot, and carried on four men's shoulders, the rain fell in sheets. The body was laid on a stretcher, covered with a Union Jack for a pall. In the storm I could say no more than 'In the midst of life', etc., and then the committal sentence as the body was let slide down over the stern, then the Kyrie, 'Our Father,' 'O Saviour of the World,' and 'Thou Lord bless us and keep us.' All was over, and we scurried back to shelter, drenched. There were about a dozen of us altogether. You will imagine I did not sleep much that night. I shall not soon forget my first burial at sea."

Again Father Hall plunged into a heavy schedule back in America. Father Convers, who had been travelling for his health, visiting Bombay as well as Capetown, returned to Saint Clement's in October of 1890. But his health failed again and he was once more compelled to absent himself from Saint Clement's, this time retiring to Zanesville, Ohio. This inevitably placed additional burdens upon Father Field and Father Longridge at Saint Clement's and likewise upon Father Hall as Provincial Superior, even though he had the assistance at this time of Father Charles Edwyn Gardner. Early in

1891 Father Hall undertook a terrific pre-Lenten schedule which carried him to Toronto, Indianapolis, Omaha, Kenosha, and Chicago. He conducted eight retreats and quiet days and preached several times — six times in the course of a single day in Indianapolis. In the midst of these exhausting labors he wrote to Father Page,

> "If this seems an inordinate amount of work and travel in a month, it shews our need of more Mission Priests, whom you must send, for whom our friends must pray."

The Father Superior General, apparently realizing the gravity of the situation in America, sailed from Liverpool on February 11th, 1891, to make a personal reconnaissance. In Philadelphia he spent a considerable amount of time interviewing the Bishop (Ozi William Whitaker), the Fathers, and members of the vestry, as to the advisability of the Society's continuing to serve at St. Clement's. After going over the whole matter thoughtfully and prayerfully Father Page announced to the vestry that it was neecssary for the Society to withdraw. On the Fourth Sunday in Lent, March 8th, 1891, Father Page made it known from the pulpit of St. Clement's that the Society of Saint John the Evangelist would have to leave the parish. The next morning's newspaper headlines read,

> "The Cowley Fathers To Go. Learned With Deepest Regret. The Congregation Much Affected.

In a letter to Father Congreve, whom he had appointed as the Assistant Superior at Cowley, Father Page wrote,

> "May God grant that the step may be in the true interests of Community Life, and so for the good of the Church and our Society. Are not some of our Religious Communities at home enfeebling their life, perhaps almost imperilling their existence, by the too great separation of their members in small numbers for good works of various kinds to the almost necessary consequent neglect of the cultivation of the Life, on Community principles, to which they are vowed?"

The feelings of many were expressed in these words of the Acting Warden of Saint Clement's addressed to Father Page:

> "Surely you will not expect me to dwell upon the sorrow in the parish at your withdrawal — that is too fresh and keen to stand the deliberate putting upon paper — only believe that we will ever ask your prayers that we may, with God's help, endeavour to continue the work to His honour and glory that we fully believe that your Society has so well carried on in our beloved parish for so many years."

Thus the Society of Saint John the Evangelist terminated fifteen years of service to Saint Clement's Parish in the City of Philadelphia. With their removal from the Church, Father Field and Father Longridge went to Boston to strengthen the life and work of the Society there.

XVIII. Father Hall Is Recalled to England

The day following Father Page's announcement of the departure of the Society from Philadelphia, Benjamin Henry Paddock, the Bishop of Massachusetts, passed to his rest.

Writing to England six days later Father Hall said,

> "I would ask a remembrance of our Diocese of Massachusetts intercessions at this time, for the election of a good Bishop at the Diocesan Convention the last week in April. It is in many ways an important and difficult see. Our Bishop died on Monday. The funeral at Trinity Church on Thursday was very dignified, with over 160 clergy in surplices. The night-watch by the body in Trinity Chapel was held by the clergy of St. John's and Trinity. On Friday with the rest of the Standing Committee, I accompanied the body to Norwich, Connecticut, for interment."

At the time these words were penned no one realized how greatly the approaching Convention would ultimately affect the life of Arthur Hall and his relationship to the Society of Saint John the Evangelist.

The Convention of the Diocese of Massachusetts assembled in Trinity Church, Copley Square, Boston on April 29th, 1891. Most of the delegates had already decided upon their choice. For several weeks there had been frequent mention in the Boston newspapers of the name of Phillips Brooks and of his fitness, or unsuitability, for the vacant bishopric. Some spoke loudly on his behalf. Others considered him a Unitarian at heart, disloyal to the doctrines of the Episcopal Church. On April 30th, on the first ballot Phillips Brooks was elected Bishop by a large majority of the clergy and a still larger majority of the laity.

Father Hall, though an admirer and warm personal friend of Phillips Brooks, did not cast his vote for him. It is important that this fact be stressed in view of later accusations leveled against Father Hall. In a footnote in his book, *The Catholic Movement In The American Episcopal Church,* George E. DeMille quotes Father Frederick Cecil Powell, S.S.J.E., as testifying that the impression at Cowley was that Father Hall had voted for Brooks. Dean Richard-

FATHER ARTHUR C. A. HALL, S.S.J.E.

son in the biography, *Arthur C. A. Hall, Third Bishop of Vermont,* states that Father Hall did not vote for Brooks. Father Page's letter of September 22nd, 1891, states his understanding that Father Hall voted against Dr. Brooks. In the archives of the Society in Cambridge, Massachusetts, is a letter dated April 19th, 1932, from the Reverend Raymond A. Chapman (then Vicar of Saint Stephen's Church, Boston) containing this statement:

> "It ought to be recorded somewhere that Miss Minot knew that Father Hall did not vote for Phillips Brooks to become Bishop. He only signed the credentials . . . Father Hall told Miss Minot himself and she told me eight years ago when she was in her full faculties."

These three pieces of evidence should suffice to prove the fact that Father Hall did not cast his ballot for Phillips Brooks at the Convention.

But when Dr. Brooks had been duly elected, then Father Hall attached his signature to the testimonial submitted to the Secretary of the House of Deputies. In conformity to canonical requirements the members of the Convention of the Diocese of Massachusetts declared,

> "We, whose names are hereunder written, fully sensible how important it is that the Sacred Order and Office of Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that the Reverend Phillips Brooks is not, so far as we are informed, justly liably to evil report, either for error in religion or for visciousness of life; and that we know of no impediment on account of which he ought not to be ordained and consecrated to the Holy Office, etc."

In the fact that Father Hall's signature was affixed to this testimonial lay the heart of the difficulties which were to arise, for in the minds of many sincere Churchmen a real impediment did exist in the case of Phillips Brooks. As the member of a rigidly Unitarian family there was genuine doubt in the minds of some as to whether Dr. Brooks had ever been validly baptized. If he had not been, then, according to Catholic theology, all his ministrations of a sacramental nature would, by that defect, be invalidated. This was especially serious as concerning possible ordinations. But in spite of this real difficulty, from the moment he placed his signature upon the testimonial, Father Hall publicly and vigorously supported the cause of Phillips Brooks.

Letters and other communications soon flowed fast and furiously across the Atlantic — in both directions. Father Hall began to win more and more unpopularity in certain circles both in England and America because he now espoused two contraversial causes: —

(1) He favored the pending Consecration of Phillips Brooks.

(2) He advocated an independent Society in America.

Finally in September, 1891, the Father Superior General (Robert Lay Page) summoned Father Hall and Father Convers to Cowley to confer with the Fathers there on the difficulties which had arisen. Father Field was already in England having returned for the July

retreat. The result of the Conference was that the majority of the Fathers present made complaint to the Father Superior General, and requested that he displace Father Hall from the Office of Provincial in America. On September 21st Father Page handed to Father Hall a letter in which he requested that the latter make arrangements for his permanent return to England. At a Chapter of the Society convened in the afternoon of that date this decision was formally announced.

Father Hall's comportment in this grave crisis in his life was magnificent. With the true humility and sacrificial spirit of self-surrender incumbent upon every faithful religious, he accepted the decision of his Brethren and of his Superior as the Will of God for him, and he returned to America to set his house in order before relinquishing the noble work he had been performing there. He made no effort to stir up ill-will in America but maintained a discreet silence until he felt the right moment had arrived at which to make known all that had transpired. The date which he chose was the 17th of October, 1891, three days after the Consecration of Phillips Brooks; when he addressed a letter to the Congregation of the Church of Saint John the Evangelist in which he quoted in full a letter addressed to him by Father Page on September 22nd, and summarized the whole matter most accurately. Then in a moving plea for charitableness he concluded,

> "I earnestly beg of you not to let any feeling or disappointment or the like make you less trustful in God, less loyal to the Church, less loving to others. Let us show that there may be serious differences in judgment without any breach of charity."

But despite this request a wave of indignation swept over the entire scene. The Boston newspapers were full of letters of protest and expostulation. The Bishops of New England, with the support of Henry Codman Potter (The Bishop of New York) and William Croswell Doane (The Bishop of Albany), addressed a remonstrance to the Society and communicated as well with the Episcopal Visitor of the Society, William Stubbs, the Bishop of Oxford. So great was the wrath of Bishop Doane that he suggested, in a letter to the (London) *Guardian* that it might be well for religious orders to be

abolished. Both Bishop Stubbs and Father Longridge, who now became Provincial Superior, were the recipients of protests from the parishioners of the Church of Saint John the Evangelist. The original copy of the protest addressed to Father Longridge, containing 64 signatures, is now in the archives of the Monastery in Cambridge. The signatories express indignation and regret as concerning the recall of Father Hall, and their decision to leave the Mission Church. Two of the staff of the Church also departed — Father Torbert and Father Brent, the latter likewise withdrawing from the Novitiate.

But despite all these unfortunate repercussions Father Hall was determined to return to Cowley. In his final sermons in Saint John's preached on November 8th, 1891, he characteristically avoided all mention of his departure. He was tendered a farewell dinner at the Hotel Thorndike by over a hundred of the clergy of the Diocese of Massachusetts. On that occasion Bishop Brooks commented,

> "We owe much to the Cowley Fathers for the giving to us of Father Hall, and we will try to forgive them for taking him away. This untwining of chords so wrapt around our hearts is both the saddest and richest of our experiences. No distance can ever dim our gratitude to him for his long and precious service to Christ and man, nor separate us from the mutual and long-continued trust and love."

Father Hall, accompanied by Charles Brent, and by Brother William, who had come to America with him eighteen years previously, landed in Liverpool on the 18th of November, 1891.

(*To be continued*)

COMMUNITY CHRONICLE

The Father Superior's Visitation of The Province of Nippon

ON Tuesday, January 15th, 1957, Father Williams left by morning plane for Los Angeles, California. It was one of the coldest days that we had had in Boston for many years, the temperature in Cambridge in the early morning being 10 below zero F., but the weather was clear and good for flying. Stops were made at Buffalo, N. Y., and at Chicago. At the latter place, Father Pedersen, S.S.J.E. was at the airport, so Fr. Williams was able to have a brief visit with him. Arriving at Los Angeles in the evening, the Father was met by our Associate, David Billeter, at whose apartment he stayed during his time in Los Angeles. The few days there offered opportunity for seeing some of our Associates and other friends. It was possible to pay a visit to Santa Barbara and to have a brief visit to Mount Calvary, the beautiful monastery of the Holy Cross Fathers. On Sunday, January 20th, Father Williams preached at St. Matthias' Church, Los Angeles.

On the evening of Sunday, January 20th, the Father Superior took the plane for Tokyo. Stops were made at Honolulu and at Wake Island. The Haneda Airport (Tokyo), was reached at 3 a.m., on the morning of Wednesday, January 23rd. In spite of the early hour, Bishop Kenneth Viall, S.S.J.E. was on hand to meet the Father. The long flight did not prove too tiring, and a few hours of stretching out on a Japanese futon (a mattress spread on the floor), gave the necessary rest.

Bishop Viall was living in a small Japanese house built in the garden of the residence of our good friend, Mrs. Matsumoto, in Denenchofu, a residential section in southwest Tokyo. It is the same little house that was occupied by the Sisters of the Transfiguration when they first went out to Japan about a year-and-a-half-ago. The neighborhood is quiet and pleasant, though a little inaccessible. Not far away is the (R.C.) Convent of the Poor Clares; and other Christian church buildings, both Roman Catholic and Protestant are in the neighborhood. This section of the city did not suffer from the bombing raids during the war.

It was pleasant being with Bishop Viall again and having a chance of seeing old friends once more. I visited, of course, our

Father Takeda, S.S.J.E., at St. Paul's University, Ikebukuro, where he is the Chaplain. On Saturday, January 26th, I took the train for Sendai, in the northern Diocese of Tohoku, arriving there in the afternoon. A group of friends was at the station to greet me, including our Associates, Bishop Nakamura, and Father "Bill' Draper. We went to the new and attractive home of the Drapers, next door to Christ Church, the site of the proposed Cathedral, and the Diocesan center before the war. The bombing raids on Sendai reduced the Church property there to a hopeless ruin; and it is most wonderfully encouraging to see these new buildings springing up again on the old site. This rejuvenation was made possible through the "Builders for Christ" campaign of the Episcopal Church in the U.S.A., and readers of COWLEY who contributed to that campaign, should feel happy to know how well their money has been used, not only at Sendai, but in many other places in Japan.

On Sunday, January 27th, I preached at Christ Church, Sendai in the morning, and that evening I began a brief retreat for the Sisters of the Transfiguration at their new Convent, lying in a new section to the north of the older part of Sendai. The new St. Christopher's kindergarten and the Bishop's house are located not far from the Sisters. These buildings also, are due to the "Builders for Christ" campaign. The Convent is small, but most attractive. The two Sisters now in Japan, Sister Ursula Elizabeth, C.T., and Sister Mariya, C.T., made the retreat, together with Miss Gladys Spencer of Aomori, a veteran missionary in Japan.

On the evening of Tuesday, January 29th, I addressed the Clergy Conference of Tohoku Diocese. On Wednesday, January 30th, I took the train to Oyama.

I was happy in being at St. Michael's Monastery once more, and especially glad to find all of the Fathers well. Father Haratani, who earlier in the Winter had been suffering from an attack of asthma, was back at the Monastery. Since then his health has continued to improve.

On Saturday, February 2nd, I took the train for Takasaki, the station for the Haruna Sanatorium, established not many years ago through the efforts of Father Kimura, our present Provincial Superior in Japan, and a devout Japanese layman. Haruna-So which is a

New Convent of the Sisters of the Transfiguration,
Sendai, Japan

Bishop Nakamura of Tohoku and His Granddaughters
Sendai, Japan

T.B. Hospital, has grown and prospered wonderfully, and now has 250 beds. The Hospital itself is built on an elevated plateau on the slopes of Mount Haruna, overlooking the town of Takasaki. The latest development consists of a Clinic for out-patients located in Takasaki itself. Here I had lunch with Father Kimura and his nephew, Nicholas, who is in charge of the clinic. The day was beautifully clear, so after lunch we had a drive in the vicinity of Takasaki, admiring the beautiful vistas of mountains, and also visiting the gigantic image of Kwannon — the so-called "goddess of mercy" — which towers over Takasaki from atop a neighbouring hill. Then we drove up Mount Haruna to the hospital.

That evening the snow began to fall, and continued all next day, six or eight inches falling in all. Driving on the mountain roads became hazardous, and not very far from where we were a bus plunged down the side of a slope, causing several casualties. It was fortunate that we reached Haruna-So before the storm began. On Sunday morning (February 3rd), I celebrated Mass in the chapel of the Convent of the Sisters of Divine Charity, the Community for women founded by Father Kimura a few years ago. The Sisters live by the rule of the Order of St. Anne, and wear a modified form of the habit of the latter Community, with the permission of the American Order. At present, the Sisters work in the Haruna Hospital. They now number twelve, including the Novices and Postulants. At the Mass on February 3rd, Father Kimura presided at the Clothing of a Novice, and also received the first vows of another Sister. In the evening I gave an informal address to the assembled hospital workers, including the Sisters.

Monday, February 4th turned out to be a warm clear day, and by the time that I was to leave for Oyama in the afternoon, most of the snow had fortunately melted.

The next two weeks (February 4-14), I spent quietly with the Brethren at the Monastery at Oyama. We were able to arrange for a meeting of the Chapter, as well as a brief retreat. Bishop Viall and Father Takeda were able to come up from Tokyo and join us. One day the Bishop of North Kanto, the Right Rev. John N. Okubo, in whose Diocese our Monastery is located, and who is also our Associate, arranged a meeting of several of the clergy of the Diocese at his home at Tochigi, which I was able to attend. Mrs.

Okubo served us a delicious *sukiyaki* luncheon. On another occasion, I was able to visit our Associate, Father Weitzel at nearby Shimodate, where Miss Nellie McKim lived and worked for many years.

On February 15th, I went to Tokyo, spending the night with Bishop Viall, and the next day went on to Kyoto, to visit our Brother Barnabas there. A large delegation was on hand to greet me at the Kyoto Station, in accordance with the pleasant Japanese custom — including the Bishop of the Diocese, Father Parsons, our American missionary there, several of the Japanese clergy, and Brother Barnabas. I was quartered in the comfortable house of an American lady missionary, absent on furlough at the time. I was able to attend Evensong at the Bishop Williams' School, where Brother Barnabas is studying, and to have supper and a visit with some of the students afterwards. The following day was Sunday (February 17th). I celebrated the Eucharist early at St. Mary's Church, and later preached at St. John's Church, our oldest church in Kyoto, built by Bishop Channing Williams, our original missionary to Japan. In the afternoon there was a tea for the clergy and other workers at the Diocesan Center, at which I spoke. The following morning (February 18th), I returned by train to Tokyo.

It was a great joy to be met at the Station in Tokyo by Bishop Viall and by Father Morse, S.S.J.E., who had flown up from Taiwan (Formosa), to see me. Father Morse seems very well, and we had interesting talks about his present work in Taipei, and also about old times. His work in Formosa, as most of our readers know, includes a medical clinic for poor and sick Formosans, housed in a Taoist Temple, as well as regular spiritual ministrations to the members of the USA Armed Forces Stationed there. (MAAG). As Bishop Viall's tiny house was not large enough to shelter two guests, our kindly landlady, Mrs. Matsumoto, who was undergoing hospitalization, generously invited Fr. Morse and myself to avail ourselves of her own house for sleeping quarters.

So the last week of my Japanese visit passed by quickly. I was able to visit a number of old friends in Tokyo, including Bishop Makita — who had Father Viall, Father Takeda, Bishop Viall and myself to dinner. One afternoon I had tea at the Convent of the Sisters of the Epiphany. On Sunday, February 24th, I went with Bishop Viall to the Tachikawa American Airforce Base, where I said an early Mass, and later preached for St. Patrick's congregation.

Cowley

On Monday, February 25th, Frs. Kimura and Sakurai came down from Oyama, and I was able to have the day with them. On the evening of Tuesday, February 26th. I left Tokyo by plane at 9 p.m. It seems incredible, but because of crossing the International Date Line, we actually reached Honolulu at 5:30 p.m. on the *same* afternoon — three hours and a half *before* we started; and arrived in San Francisco at 6:30 a.m. on the morning of Wednesday, February 27th.

In San Francisco I was met by our faithful Fellowship member, Mrs. Harry Thomas, who drove me to the Rectory of the Church of the Advent. To get to the Advent is like getting home, for the Fathers of the S.S.J.E. lived and worked there for some twenty years. The present Rector, Father Gillett, extended to me his usual gracious hospitality. I was privileged to preach at the Church of the Advent on Quinquagesima Sunday, March 4th. Again in San Francisco, I was enabled to see many old friends. On Tuesday, March 7th, I flew to New York; and on the 8th, returned by train to Boston and Cambridge.

Thus ended a very busy, but a very blessed and happy month in Japan. Our Brethren there are doing a magnificent work; but they badly need reinforcements. "Pray the Lord of the harvest that He will send labourers into His harvest".

* * *

Father Wessinger, our Master of Novices, conducted a retreat at St. George's Church, Bridgeport, Conn. on April 6th and 7th. He gave a Quiet Day for the Womans Auxiliary of Winchester, Mass., and at St. Anne's Convent, Arlington Heights on April 16th. On the afternoon of April 28th, he addressed a group of associates of various Religious Communities in Providence, R.I.

Father Rowell conducted a week-end retreat for college students at the Monastery in Cambridge from January 26th to 28th. On Wednesday evenings in Lent he preached at Dedham, Mass. He conducted a retreat for men at the Monastery from March 22nd to 24th; and one for students from the Andover Newton Theological Seminary at Framingham, Mass. on April 16th. On April 28th, he left for Chicago, returning from there on June 15th. He is to conduct retreats for Associates of the Order of St. Anne at Arlington Heights on the week-ends of June 21st and June 30th.

Community Chronicle

Father Banner, the Vicar of the Church of St. John the Evangelist, Boston, represented the Society at the Commencement exercises of Hoosac School, Hoosick, N. Y. on June 14th and 15th. The Reverend Meredith Wood, Obl.I.W., the Headmaster there, is retiring from that position, which he has held for many years. God willing, Fr. Wood hopes to be coming into residence at our Boston Mission House in September, and to be attached to the staff of the Mission Church.

Father Smith, in the course of his regular visitations to the houses of the Eastern Province of the Community of St. Mary, of which he is the Chaplain, was present at Professions of Sisters of that Community at Peekskill, N. Y. on February 12th and April 3rd. From February 24th to 29th he made a visitation to the Sisters of St. John the Divine in Toronto. On March 21st he preached at St. John's Church, York, Pa. He conducted a retreat for the Community of the Holy Spirit in New York City, March 22nd to 30th; for the Order of St. Anne at Arlington Heights, Mass., June 9th to 16th; and for the Associates of the Community of the Transfiguration at Glendale, Ohio from June 17th to 20th.

Father Palmer conducted the Algoma Diocesan Retreat at North Bay, Ontario. February 5th to 7th. On February 10th, he preached at White Fish Falls, Ontario. From February 17th to March 2nd, he was at the Monastery in Cambridge. A mission at St. Paul's Church, Lachine, Quebec, followed, from March 3rd to 10th. He was at Holy Trinity Church, Toronto from March 11th to 15th, engaged in noonday preaching. Father Palmer had a retreat at Emmanuel College, Saskatoon, Sask., on March 16th to 18th. Following this, there were Missions at All Saints' Church, Vernon, B.C. (April 28 - May 5), and at Haileybury, Ontario (May 12 - 19). He conducted a retreat at Banff, Alta. from June 3rd to 6th; and was supplying at the Mission at Lake of Bays, Ont. on June 9th and 16th.

Father Pedersen gave a talk on 'Self-Discipline' at the Holy Family Church, Park Forest, Ill. on March 1st. He preached a mission at Grace Church, Traverse City, Michigan from March 17th to 24th. On April 4th he spoke to the acolytes of the Church of the Holy Nativity, Clarendon Hills, Ill., on the subject of Vocation. From May 10th to May 19th he was at All Saints' Convent, Catonsville, Maryland, giving retreats to the Sisters and to their Associates.

Cowley

Father Appleton left for Chicago about the middle of the month of January. Besides assisting at St. Francis' Church, Chicago, he preached a mission to students at St. Francis' House, Madison, Wis. from March 3rd to 10th. He also conducted a school of Prayer and did Mission preaching at Peoria, Ill. and Freeport, Ill. on Wednesday and Thursday evenings during Lent.

Father Upson preached at St. John's Church, Sharon, Mass. on three Wednesday evenings during Lent. He conducted a retreat for Associates at St. Margaret's Convent, Boston, on March 28th.

Father Clayton, the Deputy Assistant Superior, was supplying at the Church of St. Mary of the Harbor, Provincetown, Mass. from February 16th to 24th. He gave talks on the Religious Life to groups of young people at the Arlington Congregational Church (Jan. 30th) and at the First Unitarian Parish, Chestnut Hill, Mass. (March 13th). From March 15th to 17th he was at the retreat house at Franconia, N.H., giving a retreat to high school students from Trinity Church, Bridgewater, Mass. Father Clayton conducted a preaching mission at St. Paul's Church, Gardner, Mass., From April 7th to 14th; and on May 3rd he gave an address and meditations at St. Philip's Church, Easthampton, Mass. at a meeting of the Altar Guild of the Diocese of Western Massachusetts. From May 8th to 12th he conducted Parish Retreats at St. Paul's Church, Dayton, Ohio.

The Father Superior, after his return from Japan, went to the DeKoven Foundation at Racine, Wis. to attend a Meeting of the Council on the Religious Life on March 19th. He preached at St. Francis' Church, Chicago on March 20th; and on the 21st, conducted a Retreat for Priests Associate of the Society at the Church of the Atonement, Chicago. Returning again to Cambridge, he officiated and preached at the Clothing of a Novice at St. Margaret's Convent, Boston, on March 23rd, had another service for the Reception of a Novice at St. Anne's Convent, Arlington Heights on March 24th, and received the First Vows of Sister Dorothea, O.S.A. at Arlington on the following day. On the evening of March 25th, Father Williams began a retreat for the Sisters of the Community of St. Mary at Peekskill, N. Y., ending on April 1st. He then went to New York City for a retreat for women at the House of the Redeemer (April 5 - 8), and conducted a Quiet Day for priests of the New York Catholic Clerical Union at the same place

on April 9th. During the week of April 28th, he made a visitation to the Convent of the Sisterhood of St. John the Divine at Willowdale, Ontario. While there, he officiated at the Clothing of a Novice, and sung the Mass and preached at the Profession of Sister Wilma, S.S.J.D. From May 13th to 18th, the Father conducted a retreat for Sisters at St. Margaret's Convent, Boston. He went to Chicago on May 20th, and on May 22nd attended a meeting and service in the interests of the Religious Life held at St. Luke's Church, Evanston, Illinois. He preached at St. Francis' Church, Chicago on May 26th, and at the Church of the Atonement, Chicago, on Sunday, June 2nd. The latter occasion marked the tenth anniversary of the ordination of the Rector, our Associate, the Rev. Robert L. Miller to the Sacred Priesthood.

Father Thomas, now a member of the English Congregation, sailed on the "Queen Elizabeth" for a visit to the United States on May 9th. He will be spending some time at the Monastery in Cambridge, as well as in the West and Middle West and Canada before returning to England on October 9th.

The Annual Retreat of the Society will be held — God willing — at the Emery Farm, West Newbury, Mass, from June 23rd to July 13th. The retreat will be held in two "sections", so that all the retreatants can be accommodated within the limited capacity of the House. The Father Superior will conduct the retreats.

Once again, our Summer Camps for children will be held at St. Augustine's Farm at Foxboro, Mass. These Camps are run by a Joint Committee, consisting of members of All Saints' Church, Dorchester, and of the Mission Church of St. John the Evangelist. This year the Camps will be divided into three periods as follows. Boys, ages 8 to 11, are to be in camp from Sunday, June 30th, to July 20th; boys, ages 12 to 15, are to be in camp from July 21st to August 10th; girls, ages 8 to 15 are to be in camp from August 11th to 24th. If insufficient registration is received from the two cooperating parishes, we plan to accept children from other parishes as well, who otherwise would not be able to attend a camp. Your prayers are asked for God's blessing on this venture. Also contributions to assist with the expense are urgently needed. They may be sent to the Father Superior, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., marked "For St. Augustine's Camp".

BOOK REVIEWS

THE BIBLE AND THE LITURGY, by The Rev. Jean Danielou, S.J. University of Notre Dame Press. $5.25.

THIS is a most valuable study of the use of the Bible in the Liturgy; not only as lessons but rather in the prayers and ceremonies. The great events of Old Testament history have always suggested to Christian people the mighty deeds of our Lord in his work of redemption. It is not only interesting but most illuminating to follow Father Danielou as he calls attention to these types of our Lord and of his redemptive work in the rites of Baptism, Confirmation, the Eucharist and the Church Year, etc.

The Christian scholar may wonder at times how much of this is still valid for our devotional purposes. He knows that passages from the prophets, for instance, which are applied to our Lord had quite another meaning to the prophet who wrote them, and were not to him a foretelling of events in the life and work of Christ. But surely there is still a valid use for these types. An early Christian Jew might well say as he read Psalms such as 45 or 72. "We never had a king as good as all that." But he could rightly add, "But in Jesus we see fulfilled all the longing and aspirations and ideals and hopes of our people for the perfect Prophet, Priest and King. Jesus really is a king as good as all that. Of the earthly monarch of which it was first written it was court flattery by the court bard — but it is no flattery of Jesus." In much the same way we can rightly use all these Old Testament types of the Christian sacraments, etc.

In the old American Prayer Book, Baptismal Service and Flood and the Ark, and the passage of the Red Sea were mentioned. The references were in a rather confused prayer which has been left out of the present Prayer Book. But it is a pity that all Old Testament references have gone from the Baptismal rite. Perhaps they could be restored by means of proper Psalms and Lessons for use when Baptism takes place at Morning or Evening Prayer. THE BIBLE AND THE LITURGY could provide good material for Sermons. R. P.

EARLY TRADITIONS ABOUT JESUS, by James Franklin Bethune-Baker. Abridged and edited by W. Norman Pittenger. The Seabury Press, Greenwich, Conn., 1956. Paper. Pages, 146, $1.50.

Book Reviews

DO you remember the shudders those "modernists" sent down the spines of the English-speaking faithful back in the 1920's? Something of the same sort of seizure it was that the Roman faithful suffered a generation earlier. Then, for a while, the modernists went out of fashion. It was thought that the agonizing depression, Hitler, Mussolini, the Second World War, the A- and H-Bombs had more than sufficed to send everybody back to the Decrees of Trent, the Thirty Nine Articles, or the Westminster Confession, as the case might be. There are no modernists in bread lines or in air-raid shelters.

Well, the bread lines must be thinning out, and the guided missiles losing their terror, for the modernists are coming out of their holes again. The "de-mythologizers" are thrashing about with a youthful brazenness that would have shocked the old-school modernists. The late Professor Bethune-Baker was definitely old-school. He firmly held that the Catholic Faith would lose no more in adjusting to Twentieth Century standards of intelligence than to Fourth or Thirteenth Century standards.

Dr. Pittenger has ably abridged and edited the chapters of this present volume. It is a sequel to Prof. Bethune-Baker's "The Faith of the Apostles' Creed". The wary reader is assured in the editor's preface that the work is free from any "liberal Protestant" taint.

S. T.

BEAUTY AND BANDS, by Kenneth E. Kirk, the late Bishop of Oxford. Seabury Press, Greenwich, Conn., 1957. Cloth, Pages, 288, $3.50.

THE title immediately stirs the imagination of the reader. He will find the allusion in these words of the Prophet Zechariah: "I took unto me two staves; the one I called Beauty and the other I called Bands; and I fed the flock." Surely it was a staff of beauty Bishop Kirk held in his hand when he wrote out each sermon and article published in the present volume. Not only a staff of beauty, but also one of power.

The flock stands sorely in need of the special kind of feeding the Bishop administers. His words are concerned with the great particulars of the Faith, the "hard sayings" for contemporary believers, the "dead letter" department mentally partitioned off when many "intellectuals" repeat the Creeds.

Cowley

What about the Anglican clergy who pussyfoot on the Virgin Birth? Why should women not be ordained to the Priesthood? Is it the duty of a Rector or Curate to brief his parishioners fully on "such deviations from the Prayer Book service as he affects?" Can there be any reunion with Rome as long as the Vatican holds to the dogma of papal supremacy?

For clear-cut answers read "Beauty and Bands." You may disagree heartily with the Bishop but you will relish the punch he puts in his lines.

S. T.

THE CHURCH, THE MINISTRY, AND REUNION, by W. Norman Pittenger, Seabury Press, Greenwich, Connecticut, 1957, Pages, 147, Paper, $2.75.

TENSION, which is the prevailing atmosphere of the Episcopal Church, seems to mount as General Convention approaches. This seems to be especially so as General Convention of 1958 draws nearer in view of the fact that the Joint Commission on Ecumenical Relations will inevitably recommend fullest possible fellowship with the so-called Church of South India on the basis of the five-week visit recently made by a delegation from the Episcopal Church. This book by Dr. Pittenger, Professor of Christian Apologetics at the General Theological Seminary, looks like a timely literary device to promote affiliation with the CSI. It may also be looked upon as a piece of theological brain-washing.

The book, for the most part, is an exposition of certain marks of the Church's life, which the author calls "structures". These are: (1) The response in faith, (2) The response in worship, (3) The response in life, and (4) The response to the impact of Christ upon men, i.e. holy order. The author's presentation of his subject-matter under these headings is thought-provoking, to say the least; but just when the reader feels he has been provided with some strong meat the whole thing turns to fluff.

Certain statements are really startling. The reader, for example, is informed that "the ministry of apostolic succession" is not of the *esse* of the Church but of the *plene esse*. What is even more fantastic is the author's recommendation that in reunion proposals Protestants be allowed to give to Catholics authorization for "the preaching of the word". One wonders where Dr. Pittenger's thoughts

were when the Bishop of New Jersey. a successor of the Apostles, repeated the form of the ordination of priests over his head twenty years ago.

The reviewer is not a scholar and he would be presumptuous to attempt to cross swords with a scholar of the stature of Dr. Pittenger. Nor does the reviewer desire to put any off from reading the book for it contains much that is highly constructive. The point which the reader must ever bear in mind as he formulates his own opinions however, is that there is danger in slippery semantics and tenuous theology.

R. C. S.

THE CALL OF EVERY MAN. Based on William Law's *Serious Call*. The Seabury Press, 1956. Pages, 154, Paper, $1.75.

WILLIAM LAW in his Serious Call to a Devout and Holy Life produced one of the spiritual classics of the Anglican Communion. In this little book we have a careful abbreviation of the original, and a setting forth of the material in such a way as will provide a course of studies and discussions for a group of layfolk. More and more such groups are coming into being amongst us, and it is very necessary that they be provided with just this sort of sound material. This book will be equally useful for private spiritual reading.

R. P.

BY MEANS OF DEATH, by Hughell E. W. Fosbroke. The Seabury Press, Greenwich, Conn., 1957. Cloth, Pages, 93, $1.75.

THE former students of Dean Fosbroke will welcome these devotional meditations on the meaning of the Cross. One such student, Bishop Sherrill, has written an eloquent foreword to the volume. It is not just another set of Good Friday addresses to add to the busy parson's barrel. Each meditation is the distillation of deep personal experience. There is a refreshing absence of the trite and hackneyed phrase. Laymen as well as Priests and Religious will find in those pages rich material for private meditations throughout the liturgical year. It is the Seabury Lenten Book for 1957.

S. T.

Cowley

PAST FINDING OUT, by G. R. Balleine. The Macmillan Co., New York, 1956. Pages xi. 151. Cloth, $3.00.

THE Rev. G. R. Balleine, a priest of the Church, has written a kindly account of the strange history of Joanna Southcott the 18th century "prophetess" and her successors. With many strange religious movements we conclude that if only their founders had known the Church's religion, they would never have fallen into their errors. We often see in these founders persons who were far from normal, and who we led astray by their own conceit. But Joanna Southcott was a very sensible, practical, honest, and humble minded country-woman. She was a lifelong and devout churchwoman. She read the daily offices, and went regularly to church and communion. She was well grounded in the church Catechism and constantly quoted it. She had a deep respect for the Bishops and Clergy, and longed for their opinion on her prophesies, which she could never obtain. In the meeting places of her groups of followers she did not herself conduct services, but employed lay readers, and would permit no prayers but those of the Church. A number of priests were among her followers and none but priests ever ministered the sacraments in any of her private chapels. She had been much surprized when at the age of forty or so she began to receive messages which she was told to pass on to God's people. She was well aware of her own faults and sins, and so she was the more amazed at these revelations. She also received strange predictions of coming events many of which were fulfilled and were, she believed, intended to be her credentials. She wrote down and sealed these predictions so that it could not be said that she altered them later on to fit the circumstances. These sealed predictions are still in a chest which her followers have time to time begged the Bishops of England to open and examine so that they may bear witness to the truth of her predictions. This, not unnaturally, they have refused to do. She wrote her spiritual prophesies in a number of large books which had a wide sale. Queer sects sprang from her movement, but the main stream — a very small stream — has retained its Anglican allegiance. The most extraordinary event in her career was her supposed virgin pregnancy from which she expected to give birth to "the Shiloh long foretold." She deceived herself and also a score of the best physicians of the day, who were convinced that she was pregnant, although she was in her sixties. When it came to nothing,

she died for want of a will to live. Her followers believed that she was the Woman clothed with the Sun of Revelation, and that the child was born, but was caught up into heaven to come again to make ready the way of the return of Christ. Her followers tended to form quasi-religious communities.

R. P.

IN PERILOUS PATHS, by John Taylor. The Seabury Press, Greenwich, Conn., 1957. Cloth, Pages, 83, $1.75.

THE original title of this book when published in Great Britain was "Man in the Midst". It is no impertinence to suggest the American version, "Man in the Middle". That is the whole theme of Father Taylor's few but earnestly conceived and trenchantly written pages.

Here is the situation as Father Taylor sums it up: "Man lies across the intersection of many spheres of being, natural and supernatural, body and soul, and all the web of relatedness in family, tribe, and culture. This fact of man's inescapable involvement is the key to the understanding of human nature."

The involvement is just about the oldest story ever told but it sounds fearfully new and urgent as this young Anglican priest tells it in the light of his missionary experiences in Uganda. Total commitment to the total Faith in the total Body of Christ is the old, old answer proposed by the author. Somehow it has a novel ring when he does the summoning.

S. T.

GREAT CHRISTIAN PLAYS, edited by Theodore M. Switz and Robert A. Johnston. Seabury Press, Greenwich, Connecticut, 1956. Cloth, Pages, 306, $7.50.

IT is indeed a laudable thing to bring some of the great mediaeval mystery and morality plays to modern audiences. This is a notable collection offered in a form which makes them usable and appropriate for modern groups to present and to behold. Granted that these ancient masterpieces must be adapted and revised to make them intelligible and palatable to modern audiences, it still remains an extremely delicate task. To make the language contemporary and yet not to rob the ancient play of its vitality and distinction: not to have it slip into banality and unforeseen humor, calls for great skill.

Mr. Gasson, in "Abraham and Isaac", has succeeded in keeping the flavor of the original. A great many of the others do not come off so well.

The Choral Readings which are also included will prove useful for many groups. However, in these selections, one must register a protest in regard to *"The Four Apostles"*, at the lines for Our Lady, in *"John the Beloved"*, as she stands at the foot of the Cross. Instead of the silent dignity of the Gospels we get a melodramatic tragedienne, so completely out of character, and her speech closes with the incredible banality, "Take me away, John . . . home"!

A good contrast to this is found in the translation of Peguy's *"The Suffering of St. Mary"*.

Each play is preceded by a short introduction giving a very brief historical sketch, which can be used as "program notes". These are most interesting and could even be expanded to advantage — especially by omitting the third paragraph which constitutes in each instance a "moral", and personal application which is obvious and trite. The "music cues" unfortunately are commonplace and lacking in distinction. Much helpful material has been included as to costuming, make-up, and staging, and valuable suggestions to directors.

R. M. G.

A PRIMER OF CHRISTIAN TRUTH, by J. G. McCausland S.S.J.E. Pages, 114. Illustrated. Index. Paper, 50 cents. Bracebridge, Ontario, 1955.

FATHER McCausland is to be congratulated on a fine job of presenting a great deal of material in a brief, understandable, and adult manner. This is a handbook that the convert, the Sunday School teacher, the clergy, and the laity will find useful either as a reference or as a text.

W. W. R.

CHRISTIAN BELIEF AND THIS WORLD, by Canon Alec Vidler. Pages, 156. Cloth, $3.25. Seabury Press, Greenwich, Conn., 1957.

WHEN one seriously considers the duty to render unto Caesar the things that are Caesar's and unto God the things that are God's problems of considerable proportion arise. Canon Vidler discusses most acutely the Christian's relationship to

society and his attitude toward it. He explores and attempts to clarify the demand for total renunciation which he maintains is unbiblical, and which the Church has never demanded. The Christian living in two worlds: — this age (world) and the age (world) to come, faces many antinomies. In exploring the problem Prophecy and Law are discussed at some length. Canon Vidler believes that "there are available to all Christians, and indeed to all men, prophetic resources of illumination not only about matters of personal conduct and personal piety and affairs ecclesiastical but also about political responsibility and the works of civilization." (Page 108). He considers this of importance, as man will never have a plan or blueprint to answer all his ethical problems. The work concludes with a thought-provoking practical outline of Christian conduct in the area of politics.

W. W. R.

LEADERS GUIDE For the Adult Reading and Discussion Course UNDERSTANDING THE EPISCOPAL CHURCH. Prepared by the Adult Division of the Dept. of Christian Education, Protestant Episcopal Church. Pages, 37. Paper, $.50. Greenwich, Conn., 1956.

THOSE involved in any way with the religious education of the Episcopal Church recognize the value of *The Church Teaching Series.* This manual is a companion to *The Episcopal Church and Its Work* which is volume six in the series. The manual is hardly more than a general guide to the conducting of an adult class. There is a brief outline for the course, but the greater part of the pamphlet is devoted to general principles based on the techniques of progressive education.

W. W. R.

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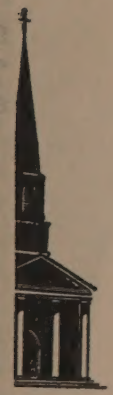

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COWLEY

A QUARTERLY REVIEW OF THE AMERICAN CONGREGATION OF THE SOCIETY OF ST. JOHN THE EVANGELIST

VOL. XXVIII SUMMER, 1957 NO. 3